HAS UNIQUE CALLING CARD

PASTOR OF WESTMINSTER CHURCH

How many pastors of Washington

those sought in their rounds of visits

a cordial invitation to attend the serv-

have given the matter deep consid-

formation concerning his church. The card as presented gives the name

and two statements made.

of the pastor, while as one makes a

of the various services are then given

The first is, "If you are without a church home, come! We can help you," while the second is, "If you are looking for church work, come! You can help

"The pastor gladly oners his services and will esteem it a great favor to be informed of any one needing the same. He will visit the aged, shut in, sick, read and pray with them, attend funerals whenever desired, irrespective of the fact of church membership or non-church membership or

of the fact of church membership or non-church membership.

"He particularly desires to meet, get acquainted with and help so far as he may be able those who have no re-ligious connection or church home. Jesus Christ came to earth 'not to be ministered unto, but to minister,' and as a humble servant of His he would sorve men everywhere."

as a numble servant of his he would serve men everywhere."

On the reverse side of the card are three messages. The first is a one-minute sermon, the second a word on "Life's Endeavor" and the third entitled "Answer for yourself."

They are as follows:

ONE-MINUTE SERMON ON CHURCH-GOING.

Rev. T. E. Davis Invites Church Attendance, Offers

His Services and Gives One-Minute

Sermon on Church-Going.

SOUTHWEST COMMUNITY MEETINGS

TO BEGIN ON MONDAY EVENING

Simultaneous Gatherings to Be Held During First Week in Gorsuch Methodist Episcopal and Kendall Baptist Churches.



The community meetings which white Protestant churches in the southwest have been holding each winter for sev eral years past have again been aranged, according to an announcement made today by a number of the pastors. The meetings will begin Monday and will be held each evening except Saturday for two weeks.

Simultaneous services will be held in two churches the first week, in Gorsuch Methodist and Kendall Baptist, and the second week all the evening services will be held in the Fifth Bap-

services will be held in the Fifth Baptist Church.

Friday afternoon meetings for children will be held in H Street Christian Church and in Marvin Methodist Church.

Sunday afternoon services for January 16 will be for women in the Sixth Presbyterian Church, to be addressed by Mrs. H. E. Monroe, and for men in the Westminster Presbyterian Church, to be addressed by Dr. Howard A. Kelly of Baltimore. The closing service of these meetings will be held Sunday afternoon in the Fifth Baptist Church, the speaker to be announced later. Included in the list of clergy participating in the meetings are Revs. John E. Briggs, Paul D. Leddin, J. J. Ringer, William I. McKenney, J. R. Esaias, W. S. Dunlop, Douglas Putnam Birnie, William A. Wade, Charles F. Edwards, Henry F. Lutz and T. E. Davis.



## NEW YEAR RECEPTION FOR CARDINAL GIBBONS PLANNED FOR TOMORROW AT ST. PATRICK'S

Date Will Be Known in Roman Catholic Parishes of City as "Cardinal's Day." Very Rev. P. J. O'Callaghan, Rector of Apostolic Mission House at Brookland, to Deliver Sermon at 11 O'Clock Service.

Eph., 3:8-21.

By Harvey S. Irwin.

The answer to the question: Why join

the church. It is unreasonable to stand

Christ and the Church.

is placed upon the church.

What is the church?

site to the same."

synonymous terms.

What is Christianity?

Tomorrow will be "Cardinal's day" in Washington, when Cardinal Gibbons will come to the National Capital for his annual New Year reception, a custom inaugurated by the fate Dr. Denis J. Stafford during the early years of his pastorate of St. Patrick's Church. The day will open with a solemn high mass at 11 a.m., celebrated by Rev. John M. McNamara, with two priests from Holy Cross College, Catholic University, as deacon and subdeacon. The cardinal will occupy a throat in the sanctuary, and his assistant priest will be Very Rev. James A. Burns, C. S. C., president of Holy Cross College, Catholic University, will be like the intension of honor Will be Rev. Dr. Wm. J. Kerby, professor of sociology at the Catholic University, and Rev. James A. Smyth of St. Patrick's Church. In the sanctuary will be Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis and rector of the Catholic University of the Catholic University, Falsibordone, sanctuary choir; "Joyas Cardinal Gibbons, and "Sanctuary choir; "Benedictus" and "Agnus Dei," Haydn No. 2, mixed choir; cord the university; Rev. Dr. Pace of the university. Will be Rev. Dr. Wm. J. Kerby, professor of sociology at the Catholic University, and Rev. James A. Smyth of St. Patrick's Church.

In the sanctuary will be Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis and rector of the Catholic University and Rev. James A. Smyth of St. Patrick's Church.

The day will open with a solemn high mass at 11 a.m., celebrated by Rev. James A. Smyth of St. Patrick's Church.

The church, the sanctuary and altar will be elaborate musical program will be rendered by the sanctuary and full

# PREACHING MISSION

It has been defined to be "a congresaying, why become a Christian? gation of faithful men and women, in which the true word of God is preached

By the word chruch is understood the collective body of Christians—that is, of all those who profess to believe in Christ first born?"

Also we are to understand that the duences.

Also we are to understand that the duences.

It must be either for or against Christ and His church.

"Elijah came unto all the people and word church means the whole body of

God's chosen people in every age, those on earth being called the militant and those in heaven the triumphant church.

(Acts, 26:28. Heb., 12:23. Eph., 1:22.)

The church represents Christianity. If the core accepts Christianity he should join "He that is not with me is against me." one accepts Christianity he should join

# Friends or Enemies.

aloof from the only organization which represents what one claims to accept and The church means Christianity and with those who are against Him. If Christianity means the church. They are That is easily answered by saying numbered among His followers? that Christ is Christianity, and this

that Christ is Christianity, and this brings to the front the all-important question:
Who is Christ?
This is the pertinent question, for Christ Himself calls for its answer.
"Whom do men say that I am?" He asks of His disciples; and then to the disciples personally He asks, "Whom say ye that I am?" made to these questions The response made to these questions shows that men had different opinions then as they have now concerning Christ.

Some regarded Him as a prophet or a great teacher, while others believed that He was more than that. Peter, speaking for himself and the other disciples, declared:

"Thou are the Christ, the Son of the living God."

\* \* \* \* \*

"Through Him we know that God is good, for He revealed Him as the God of love. His gospel is summed up in the wonderful words of His beloved disciple: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not persish, but have everlasting life."

Through this wondrous love of God

ish, but have everlasting life."
'Through this wondrous love of God the Father, and of God the Son, came Who is Christ?

the atonement for the sins of men, by

Who are right in their belief conthe sacrificial death on the cross.

the Scriptures, for outside of them lit- church was instituted, and do you ask

the Scriptures, for outside of them little is known of Him whose name is now in one way or another claiming the attention of all the earth.

Unless the Bible is accepted as the infallible revelation of God to man the personality and mission of Christ is barren and meaningless.

Now, the fact that the life and work of Christ has not been barren or unfruitful in its ministry to the world is proof of the authority and credibility of the Scriptures. Taking them as our guide, it is not difficult to answer the question, who is Christ?

In them we find that He is the great head of the church; that He established its ordinances and commanded cencern-

# Christian Endeavor Hour

dral Avenue.

tinue for one week.

Sterrett, rector of All Souls' Church, W. Lynch, Raymond Hunter Ruebsam,

His promise, make them effectual

# Abundant Reasons.

Why should any hesitate to unite with such a divinely instituted body? Surely there are abundant resons for joining the church: for its truth, for its testimony, for its strength, for its service, for its ideals and for its fellowship. It has for its truth, the Word of God; for its testimony, the witness of the Holy Spirit: for its strength, the power of the Infinite; for its service, the reclamation of the world; for . its ideals, the glories of the unseen and

# Delay Not.

Procrastination is the devil's winning card in playing for lost souls.

may result in like neglect through all of life. It is related that a bright who are right in their belief concerning Christ—the men of the world
or those who believe as did His immediate disciples?

The answer is to be found only in
the Scriptures, for outside of them litthe is known of Him whose name is

the sacrificial death on the cross.

\* \* \* \*

Mission of Church.

Satur whispered, "Time enough yet,"
and the boy put it off. Ten years later
a brilliant young collegian heard the
church was instituted, and do you ask
why join the church?

### ices of the church and giving much information as to the time of the meet-This question has come up numbers of times and many pastors of the city eration, but it has been left to Rev. Titus E. Davis, pastor of Westminster resbyterian Church, to design a card which folds twice and contains all inurn he receives a cordial invitation to

will attend church regularly one quarter you will want to go. Try the remedy. Begin next Sunday if you have not already begun. We shall look for

LIFE'S ENDEAVOR.

ANSWER FOR YOURSELF. "What kind of a church would our church be If every member were just like me?"

Text—"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb., 10:25.

Church-going is a means of grace and divinely appointed. It is helpful and restful—a fine investment of your time. It develops the best powers of the men. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find plenty except good ones. Most excuses analyzed mean simply "I don't wish to." If you! If every member were just like me?"

These lines rhyme well surely. They jingle like bells. Repeat them, single like me! Such a church ought to please me. Would it please the Master? What kind of prayer meeting should we have? Every member "just like me." How about our young people's society, the Sunday school? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

"What kind of a church ought to please the Master? What would he have? "Just like me." It was heard the me. T

# THE ACTS OF THE APOSTLES.

PART TWO. By Rev. Dr. William H. Bates.

MŒSIA; BLACK SEA SYRIA Cyrene RINEAIN SYRTIS

accounting for the planting and ex-tension of the Christian church among

Today is presented part two, embrac ing the rest of the book-sixteen chapters-and recounting the planting and extension of the church among the Gentiles, the center of operations being transferred from Jerusalem to Antioch in a Gentile country, St. Paul, the special apostle to the Gentiles (Acts 9:15 22:21), being the central figure.

The church does not appear in the Old Testament; it is the kingdom that is prophesied. We now come to the (Eph., 3:2-5; Col., 1:24-27)—the church an event and an institution in com parison with which all other events an institutions dwindle into small signifi-

Last week was presented part one, covering the first twelve chapters and accounting for the planting and extension of the Christian church among the Jews, the center of operations being Jerusalem, St. Peter peing the central active figure.

Analysis Continued-Chapters xiiixxviii. Paul's Active Ministry, or His Apos

tleship at Large (Chapter xilixxi.17). First Missionary Tour (Chapters

xiii-xiv). (1) Departure from Antioch (xiii. 1-3).

1-3).

(2) Cyprus—death of Elymas the sorcerer and the conversion of the deputy, Sergius Paulus (xiii.4-12).

(3) Perga—John Mark separates from the apostolic company (xiii.13).

(4) Pisidian Antioch—something of a Billy Sunday campaign (xiii.14-52).

(5) Iconium—the mission broken up (xiv.1-5).

(6) Lystra—great success (Barna-

# FEAST OF THE EPIPHANY.

New Chapter to Be Formed at Brookland M. E. Protestant Episcopal and Roman Catholic Communicants to Observe Tomorrow, First Sunday After Anniversary Commemorating Adoration of the Three Wise Men of the Infant Savior.

At the Franciscan monastery special services will be held at 3:30 p.m., when, following compline and solemn benediction of the blessed sacrament, there will be a procession to the Grotto of Bethlehem, whence the figure of the Divine Infant, which was attivity, marked by a silver star, was carved entirely of wood in Barcelona, Spain, after which it was sent to Bethlehem, where, it is said, it touched the spot of the Savior's birth.

This figure is left at the central altar for the veneration of the members of the Franciscan community, after which the public is permitted to venerate it. During the last month chapters of the fraternity have been placed in the Congregational Church at Hartford, Conn., and in the Evangelical Lutheran Church in Pittsburgh, Pa., Another Pittsburgh chapter will soon be installed in the Mifflin Street Methodist Episcopal Church.

December 27 the first anniversary banquet of Mu Chapter was held. There was a large attendance of members. Rev. Francis M. McCoy, pastor of Waugh M. E. Church, where Mu Chapter is located, and a sustaining mem-

at Meeting This Evening.

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday BEGINS JANUARY 23

The Phi Mu Sigma National Sunday Berlin Structure School Fraternity announces the approval of the petition of the young men in the Brookland, D. C., Methodist Signer at Special Services in All Sunday Carlette Berlin Sunday Sund

by messenger; and in Isalah's day the messengers appear to have been couriers, or runners. An appreciation of such conditions will, however, readily enable us to realize the importance of the messenger in Old Testament times.

The messenger, however, was received with favor and punished, not according to the speed and efficiency with which he performed his errand, but according to whether or not the tidings he brought were good or ill. In the story of Absalom's rebellion and death, we read in the eighteenth chapter of II Samuel how anxious one messenger was to brings the news of victory to David, and how Joab sent the news of Absalom's death to David by the Cushite for other runners.

Shakespeare has made familiar the other runners.

Shakespeare has made familiar the other runners.

Shakespeare has made familiar the messenger show brought bad news, and this seems to have been a more or less common custom of monarchs and tyrants of the olden day; and unreasonable as it is, it nevertheless is but the extreme expression of

bas deified as Jupiter and Paul as Mercury!) and great persecution (xiv.6-19).

(7) Derbe—a brief and quiet mission (xiv.20, 21).

(8) Steps retraced and the return to Syrian Antioch (xiv.22-28).

Settlement of Questions Between Christianity and Judaism, and Enunciation of Principles of Church Government (Chapter xv.1-35).

(1) Judaizing teachers at Antioch and the delegation to the Jerusalem synod (xv.1-6).

(2) Peter's address—salvation not by works, but by grace (xv.7-12).

(3) James' address (xv.13-21).

(4) Decision of the council (xv.22-29).

(3) Synodical decree delivered to the Antiochan Church (xv.30-35).
Second Missionary Tour (Chapters

Second Missionary Tour (Chapters xv.36-xviii.22),
(1) Contention anent the quitter,
 John Mark (xv.36-39).
(2) Through Syria and Cilicia (xv.40,41).
(3) Through Asia Minor—Derbe and Lystra again, and other cities—Timothy being added to the apostolic party (xvi.1-8).

(4) The Macedonian call—Europe

(4) The Macedonian call—Europe first entered (xvi.9-11).
(5) Philippi—Lydia converted (xvi. 12-15); the spirit of an obsessed damsel exorcised (xvi.16-18); Paul and Silas imprisoned and released, and the jailer converted (xvi.19-40).
(6) Thessalonics insurrectionary

(6) Thessalonica — insurrectionary
Jews gain the upper hand
though there are many converts (xvii,1-9.

(7) Berea—the nobier Bible students (xvii.10-14).

(8) Athens—Mars Hill! (xvii.15-34).

(9) Corinth—Paul works at his
trade for self-support, while
continuing his ministry (xviii.
1-4); is opposed but is assured of divine protection
(xviii.5-11); is arraigned, but
futilely, before Gallio (xviii.
12-17).

this writings that we have, and, indeed, the first of the New Testament writings, and, therefore, the oldest of its

books. 4. Third Missionary Tour (Chapters xviii 23-xxi 15) xviii.23-xxi.15):
(1) Confirmatory work in Galatia and Phrygia (xviii.23).
(2) Apollos of Alexandria enters upon the scene (xviii.24-28).
(3) Paul meets at Ephesus some of John Baptist's disciples (xix.

1-7).
(4) Paul's work at Ephesus, and the seven sons of Sceva (xix.8-20). (5) Paul's desire to go to Rome

(xix.21-22).

(6) Demetrius excites a tumult against the Christians (xix. 23-34); tumult quelled by speech of town clerk (xix.35-41).

23-34); tumult quelled by speech of town clerk (xix.35-41).

(7) Paul departs from Europe to Asia, and his last journey through Greece (xx.1-6).

(8) Paul's public services and the nearly fatal somnolence at Troas (xx.7-12).

(9) The stop at Miletus (xx.13-16); Paul's farewell address to the Ephesian elders there (xx.17-25), and the prayer at the farewell (xx.36-38).

(10) Journey from Miletus to Tyre (xx.1-6).

(11) Return journey to Jerusalem completed (xx.7-16).

Note.—It was on this third tour, during his nearly three years' residence at Ephesus, that Paul wrote his Epistle to the Galatians, the First to Timothy, the First to the Corinthians and the Epistle to Titus. Later, at some point in Macedonia, he wrote the Second to the Corinthians. While staying three months at Corinth he wrote (A.D. 58?) his Epistle to the Romans.

II. Paul's Passive Ministry, or His II. Paul's Passive Ministry, or His Apostleship in Bonds (Chapters xxi.17-xxvii.31).
 Paul, to conciliate Jewish believers,

takes a vow (xxi.17-26). The popular tumult therefor (xxi. 27-31). Paul's arrest (xxi.32-40).

His speech to the Jewish mob
(xxii.1-21).
He pleads his Roman citizenship
and so escapes scourging (xxii.2230).
Paul before the Jewish council

(xxiii.1-10).

A revelation to Paul in prison (xxiii.11).

The conspiracy against Paul and his transfer to Caesarea (xxiii.12-

The letter of Lysias to Felix (xxiii.

The letter of Lysias to Felix (xxill, 26-30), and the conduct to Caesarea (xxii.31-35).
 Paul accused before Felix (xxiv.1-9), and his defense (xxiv.10-21).
 Paul's confinement (xxiv.22,23).
 Paul's address to Felix and Drusilla (xxiv.24-27).
 Paul's arraignment before Festus and his appeal to Caesar (xxv.1-12).

13. Paul's arraignment before Festus and his appeal to Caesar (xxv.1-12).

14. Festus' conference with Agrippa (xxv.13-22).

15. Paul before Agrippa (xxv.23-27).

16. Paul's defense of Christianity before Agrippa (xxvl.1-23).

17. Paul's reply to Festus and appeal to Caesar (xxvl.24-22).

18. To Rome! Voyage as far as Fair Haven (xxvii.1-8); sailing from Crete—a violent storm (xxvii.9-17); Paul's address to the people on board (xxvii.18-26); relief from fear, hunger and overlading (xxvii.27-38); ultimate escape of all to land (xxvii.19-34); stay at Melita—deadly serpent rendered harmless (xxviii.1-11); 'journey ending in Rome (xxviii.12-15).

19. First (xxviii.16-22) and second (xxviii.23-28) interviews with the Jews.

20. Paul's captivity at Rome (xxviii.

Jews. 20. Paul's captivity at Rome (xxviii, 30, 31).

Who Is Christ?

cerning Christ-the men of the world or those who believe as did His im-

Obedience to Christ. To refuse or in any way avoid doing The answer to the question: Why join the church? depends upon the value that of not being with Him, but against Why join the church is equivalent t

Why not become a Christian and ente which the true word of God is placed, and the sacraments duly administered, according to Christ's ordinances, in all on earth and in heaven?

Union with Christ means union with into fellowship and communion with His people.

Is there any good reason why you should not have part and place in "the

all those who profess to believe in Christ and acknowledge Him to be the Savior of mankind. Eph., 3:21; 4:11-12; 1 Tim., 2:15.)

In Christ's gospel only two classes are recognized-those who are His friends and those who are His enemies. The indifferent and careless are classed one does not unite with the church Christ instituted to advance His kingdom on earth, how can he claim to be

It is not only a wise thing, but a It is not only a wise thing, but a maniy thing to take an open stand for the Christ, who died for men.

He came as a man of sorrows and acquainted with grief that He might the better relieve the sorrows and take away the grief of the children of men. He manifested divine love in all that He said and did. His life among men was the personification of love. He exemplified not only the fact but the power and triumph of love.

Through Him we know that God is good, for He revealed Him as the God of love. His gospel is summed up in the wonderful words of His beloved disciple:

He came as a man of sorrows and acquainted with grief that He might the sorrows and take away the grief of the children of men. Why not become a Christian. Why not become a Christian. Why not become a Christian and enter upon the work of Christ's church?

Why should you not join the church?

If you really join the church?

If you really join the church you become a Christian. Why not become a Christian. Why not become a Christian and enter upon the work of Christ's church?

This is one of the things it is not safe to defer to a more convenient season. The only certain and safe season is now.

"The road of By and By leads to the town of Never," says the Spanish proverb.

\* \* \* \*

Delay Not.

Turner, H. R. Johnston, Henry A. Leef, Plans will be discussed for the been-nial convention of the fraternity, which will be held during the coming sum-Clay C. Holmes and E. B. Phillips. The Following along the idea as advanced chapter will be installed in the near by the last general convention of the future with a demonstration initiation. Protestant Episcopal Church when it December 18 Alpha-Delta Chapter of went on record for a nation-wide the District of Columbia was installed preaching mission, such a mission as at the Rhode Island Avenue Methodist contemplated by the various churches Protestant Church. Following is a list is to be inaugurated in All Souls' Epis- of those coming in as charter members copal Church, Cathedral avenue near of the chapter: Herbert Maury Jones, Connecticut avenue, January 23, to con- Allen Wellman Lohr, Luther Ross Hayes, Stanley Brittain Duffies, Louis

Rev. H. H. D. Sterrett, rector of St. Colvin Randall, Leonel Earle Reichard, Paul's Episcopal Church of Columbus, Ohio, and son of Rev. Dr. J. Macbride

Strang. E. Melbourne Green, William posing the chapter, was also present, as was also Dr. Clifton P. Clark, suw. Henry Martin, jr., 2d; Louis Randall and A. K. Wimer, teacher of the class. Rev. Louis Randall, pastor of R. Simpson, acted as toastmaster. In beginning the mission Dr. Sterrett elieves in the importance at this time

ideals, the glories of the unseen and eternal, and for its fellowship, the comradeship of the pure and holy. Why should you not join the church? If you really join the church you become a Christian. Why not become a Christian, and enter upon the work of Christ's church? Why not do it now? This is one of the things it is not safe to defer to a more convenient season. The only certain and safe season is now.

To put off a realized duty in youth

# Epworth League Discussion

PHI MU SIGMA ACTIVITIES.

Church, While Alpha Delta Was Recently In-

stalled at Rhode Island' Avenue M. P.

Church-Banquet to Be Discussed

THE BEATITUDE OF THE BRINGER OF GOOD NEWS. Isaiah, 52:7.

Richard Dodge Campbell, Harry Ledden

On the mountain's top appearing Lo: the sacred herald stands, Welcome news to Zion bearing, Zion, long in hostile lands; Mourning captive, God himself shall loose thy bands.

Peace and joy shall now attend thee;
All thy warfare now is past;
God thy Savior will defend thee;
Victory is thine at last;
All thy conflicts
End in everlasting rest.
THOMAS KELLY.

By Robert D. Burbank. ident of Washington District Epworth League "How beautiful upon the mountains

Delay not, delay not; O sinner, draw near Delay not, delay not, O sinner; draw near, The waters of life are flowing for thee; No price is demanded, the Savior is here, Redemption is purchased, salvation is free The love and compassion of Jesus, thy G fountain is open'd, how canst thou refus To wash and be cleansed in His pardoning

heralds of his own day who had pre-ceded the exiled Israelites returning from the Babylonian captivity to Jer-rusalem, and announced to Jerusalem that "the time to favor her, yea, the set time, has come." The courier from Babylon entered Jerusalem by a road that led over the mountain, so that he was visible from Jerusalem long before his arrival. is arrival.

There is also another application of

mer.
During the last month chapters of the

ter is located, and a sustaining mem-ber of the chapter, made an address Mr. Graves, teacher of the class com-

this verse indicated by the context, the prophetic application to Christ, who came, some seven hundred years later as a messenger to Jerusalem from the bondage of sin and of

### The Messenger. The word messenger means, both by

ings; and in Isaiah's day, and, in fact, in are the feet of him that bringeth good all time down to the last hundred years tidings, that publisheth peace; that or so, the messenger was one of the most bringeth good tidings of good, that important personages in the community. bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth.''

This beatitude is Isalah's beautiful expression in oriental imagery of the universal feeling of gratitude and friendliness felt toward the bringer of good news, and, as shown by the context, has a twofold application. First, there was the literal application to the why not do it now? By joining the church we mean joining yourself in vital connection with the great head and founder of the church.

Delay not, delay not, 0 sinner, draw near. The waters of life are flowing for thee; Redemption is purchased, salvation is free.

The messenger in the community. It is hard for us to realize, in this day of postal service, telegraph, telephone, radiograph, whreless, and many facilities for rapid travel; and of news service through magazines, newspapers and bulletins, the conditions where practically letting the only method of transmitting news was by messenger; and in Isalah's day the messengers appear to have been couriers, or runners. An appreciation of such conditions will, however, readily enable us to realize the importance of the messenger in Old Testament times.

The messenger, however, was received with favor and rewarded, or with disfavor and punished, not according to whether or not the tidings he brought is salom's rebellion and death, we read in the eighteenth chapter of II Samuel thow anxious one messenger was to bring the news of victory to David. and

message of bod news is far more likely to receive a tip than one bringing a message of bad news. And no one willingly becomes a bearer of sad tidings, but any one is willing to be a bringer of glad tidings.

\* \* \* \* \*

The Messages.

There are four distinct messages mentioned in this beatitude of Isaiah's, each of them reflecting a blessing upon the bearer, and all of them relating to Israel's release from the Bablonian captivity, and also referring, in a larger and strenger sense, to the messages to be the bearers of deliverance from sin that Christ was to bring.

How welcome the messages "that publisher he peace," at a time when y Israel had suffered from wars and conquest and captivity! And with what conscious joy did the angels, in announcing the birth of Messiah, sing, "Peace on earth!" Blessed among mental and by men the publisher of peace ever has been, and ever will be, whether it be peace between nations or between individuals, or between individuals and God; or whether it be social or industrial peace; or whether it the peace of the polse of mind, or the spiritual peace of freedom from sin.

He "that bringeth good tidings of good" of "publishing peace," of proclaim-ings slight, and many men in public life make the most of their opportunity is in the form of simple testimony by words, acts and lives which experses these good tidings. The opportunity is in the form of simple testimony by words, acts and lives which experses these good tidings. The some the opportunity comes to publish these messages through public speech, and many men in public life make the most of their opportunity public speech, and many men in public life make the most of their opportunity of these good tidings of good." The subject of the policy press are being made the bearers of these good tidings.

To some the opportunity opportunity of all these good tidings of good." The proclaim in some easy of the earners of these good tidings of the policy press are being made the bearers of these good tidings.

To some the opportunity oppo

Proclaim to every people, tongue and nation That God in whom they live and move is low Tell how he stooped, to save His lost creatio And died on earth that men might live abov